cessively generated out of senseless matter, and corrupted again into it; others, asAuaximenes and Democritus, allowing, that there were certain animals and understanding beings superior to men* but such only as were native and mortal, in like manner as men, and calling these by the name of gods. Of the former of which two philosophers, St. Austin* gives us this account: " Anaximene* omnes.rerctm cactsar infinite aeri dedit, nee deos ant tacuit, non tamen ab ipsis aerein fae- sed ipsos ex aere ortoscrodtdit:"* Anaxi-menes made infinite air to be the first original cause of all things; and yet was he not therefore silent concerning the gods, much less did lie deny them; nevertheless, he did not believe the air to have been made by the gods, but the gods to have been all generated out of the air.—These were therefore such Theogonists, as supposed all the g&ds without exception to be generable and corruptible, and acknowledged no AK}» *mj^mi^w* at all/ no understanding being unmade and self-existent; but concluded senseless matter to be? the only ayfo* vifrov and original of all things, which is absolute Atheism. Notwithstanding which, it is certain, that all the Pagan Theogonists were not Atheists, (no more than all their Cosmogonists Theists) that there was another sort of Theogonists amongat them, who supposed indeed all the inferior mun- dane gods to have been made or generated in one sense or other ; but asserted one *8wv* ct-ylwtrtw *cai avfaro<rnm>y, one supreme unmade self-existent Dfefty, who was the cause of them all: which The* ogwifsts, for distinction sake frdm those other A1ftk€«Btie ones, may be called Divine*.

*** Dt Civifatt *1>^* lib vliu eap. *il* p,** 147. torn. fit. **op«r.**